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THE SINAITIC ARABS.

BY REV. J. O. ASHENHURST.

THE camel is the railroad of the desert. A train is made up of a caravan of camels, one following the other like a train of railroad cars. The track on which this train runs is a beaten path across the desert. The huge cumbersome burden camel is the freight train; the swift dromedary, the lightning express. A telegraph line is formed by the tall palm trees scattered over the desert. It is surprising how rapidly news of interest to the simple children of the desert is carried through their sparsely populated country on this palm tree telegraph line; for every lovely palm or clump of trees is a junction where tracks from different directions cross, and there the Arabs meet and exchange the gossip of the wilderness.

Egypt claims jurisdiction over the desert of Sinai, and exacts tribute from its few wandering tribes in consideration of the privilege of living there accorded to them, and of eking out a wretched existence on the bare hot sands. But they are exceedingly simple in their habits, and their wants are few. The means they depend upon for their living are the few goats they possess, the dates they gather from the palm trees, charcoal which they make from the acacia growing in the desert, mill stones which they cut and dress, gum of the tamarask bushes which they gather, and which is used in the eastern churches for incense, and the hides and horns of gazelles which they hunt in the mountains. The camel is as necessary as a means of transportation in the desert as the railroad has come to be in civilized countries, and trains of camels carry these small articles of traffic to the markets of Egypt and Syria, where they are exchanged for an inferior kind of flour, for cloth and other articles of necessity.

The Sinaitic Arabs are nominaly Mohammedans, but their religion is not of a very intelligent type. It consists in reality of a mixture of Mohammedanism with the traditions of the ancient heathenism of the Arabs before the time of Mohammedanism.

There has never yet been any systematic missionary effort made among these people. A young German missionary has lived among them for several years a part of the time, and has collected a

great deal of interesting information concerning their condition and needs, and through his representations to the Egyptian government, the temporal condition of the Arabs was improved by the removal of excessive burdens of taxation.

The United Presbyterian church ought to feel a special interest in the Sinaitic peniusula, because it is so close to our Egyptian mission. Something ought to be done to establish a permanent work among these needy people.

FACTS AND INCIDENTS OF MISSION LIFE.

MANY an incident given by John G. Paton, missionary to the New Hebrides, shows how God can use the most trivial things of life for his own glory. Once when building a house he desired some nails from Mrs. Paton, who was at a native village, and picking up a chip from the ground, wrote upon it with his lead pencil and gave it to one of the chiefs, asking him to carry it to Mrs. Paton, the chief did as he was told, and when Mrs. Paton read what was on the chip and answered the message, the chief blazed it forth among all the natives that Mr. Paton had power to make the chips speak, and every native wanted to be taught how to read and write. Schools were opened very soon and the marvelous success that attended them are gratifying to every man whose heart can be touched by miracles of grace. It must be remembered that these people had no written language. There were no books. Their language must be reduced to writing. An alphabet must be formed. A vocabulary must be made. The work must be begun at the beginning, which Mr. Paton cheerfully and successfully undertook and carried to a complete success.

The digging of a well is another incident of interest. The island upon which he lived was subject to drought, and the people suffered much for water. He desired to dig a well, but the natives resisted his efforts, saying that there was something wrong in his head, that rain never came up from the ground; but with fishing hooks and calico he succeeded in securing the assistance of some natives until the well was sunk twelve feet, when the sides caved in, and then not a single native would turn a hand to his assistance. He was compelled to build a rough windlass, and with his own hand do the digging until the well was 30 feet deep. The moisture of the ground led him to believe that he was near a stream and then anxiety rose high lest the water should be salt. As the night came on he told the native she thought when the morning came God would send them water, and sure enough when morning came the well was richly supplied with pure water. The natives were filled with alarm, and not one of them would venture near enough to look down into the well. But in a most ingenious and comical manner they showed themselves equal to the emergency. They placed themselves in a long line and taking hold of each other by the hand, the foremost man gazed cautiously into the well and passed to the rear until they had all seen Jehovah's rain from below. The incident drew the people from every quarter of the island to his mission, turned the hearts of the people to him and enabled him to teach many a lesson which he could not otherwise have taught.

This was the culmination of a series of events which broke the back of the heathenism in Aniwa. Very soon the people began bringing their idols and casting them down beside the door of

his home. Company after company came to the mission loaded with their idols of wood and stone and piled them in heaps amid the tears and sobs of some, and shouts of others, in which was heard the often repeated word, Jehovah, Jehovah. These idols were burned and buried or sunk into the sea. This renunciation of idol worship was the first public manifestation of their desire to become civilized and Christian. From this time the work grew gradually with such steps as might be seen in any Christian community. The people began to ask God's blessing at their meals. They began having family worship every morning and evening. Then the Sabbath day began to be observed. Schools were soon established where the people learned to read and write. A printing press was built and the word of God was given the people in their own language. And the island Aniwa was virtually a Christian island.

Some of the incidents in this marvelous transformation have their ludicrous aspects; one of these was a love affair. A young Aniwan was in love with a young widow living in an island village. Unfortunately there were thirty other young men who were also suitors, and as the man who married her would probably be killed by the others, none dared to venture. After consulting with Mr. Paton, the young man went to her village at night and stole her away. The others were furious, but were pacified by Mr. Paton, who made them believe that she was not worth troubling themselves over. After three weeks had passed the young man came out of hiding and asked permission to bring his bride to see the mission house. The next day she appeared in time for service. A distinguishing feature of the Christian in Aniwa is that he wears more clothing than the heathen native, and as this young lady wished to show in what direction her sympathies ran, she appeared on the scene clad in a variety and abundance of clothing hard to equal. Over her native grass skirt she wore a man's drab colored great coat, sweeping to her heels; over this a vest; and on her head was a pair of trousers, one leg trailing over each shoulder. On one shoulder also was a red shirt, on the other a striped one. Last of all a red shirt was twisted about her head as a turban.

Here is a partial recitation in the Brigham Young Academy;

Professor: "Adam is our God."

Student: "How can Adam be God? He sinned."

Professor: "Never mind. There are some things we cannot understand. This is a matter the priesthood inside will explain to us; but certain it is Adam is the only God with whom we have to do."

Some have thought the Adam-God theory of Mormon doctrine dead. This incident will show that it still survives.

There are at present four great temples in Utah, each of which cost millions of dollars. These temples have been built at the expense of the poor people of Utah. Among the ignorant and superstitious people of papal lands great and costly cathedrals may be seen, in strange and startling contrast to the poverty and squalor of the people. The same is true of the Mormons. "The people are robbed by the ecclesiasticism which predicates salvation in ordinances and ceremonials." Ordinances are held up as the way to salvation. "The people will live on a crust of bread and give their earnings to the priest of religion if they can be excused from repentance and a holy life."

A "Farmer's wife" writes: We are a

poor Kansas family, living where drought and hot winds have destroyed our crops year after year, until at the beginning of this conference year it looked as though we could scarcely live through the winter, much less give anything to the Lord's cause. But we talked it over and said we would give the tenth of our little income unto the Lord; it could not be much, but it was all God required. And now let me tell you that we have lived very comfortably on the nine-tenths, and have been enabled to help pay our pastor, help with other church expenses, and a *little* more than pay all my dues in the missionary societies (and I belong to four—two locals and two Gleaners bands.) We have a little blank-book and in it we put down every bit of our income, even to the price of a few dozen eggs; and in another place keep an account of what we pay to the Lord's cause. I believe when we all pray as we ought to for the Lord of the harvest to send forth more laborers into his harvest, and render the tenth unto the Lord, that the world will speedily be brought to a knowledge of a Saviour's love. Sisters, let us try it, for Christ's sake."

Freedmen.

A teacher writing says:

A farmer brought his two daughters, one of whom finished our course last June and entered the normal in the fall term. When he came into my office he remarked, "I'm proud to be 'lowed to bring my girls back here. I'm prouder of it than anything else I do. They never could do nothing, nor be nobody without coming here." Of his step-daughter, who completed our course last term, he said, "Did you hear Nettie got a better teacher's certificate than any other woman in our county? Now she's teaching writing school, doing fine, and teaching folks to write who would have nary nother chance to learn." He is a man who has not only paid every cent he promised to pay, but every cent he was able to pay to keep his daughters in school.

Another father whose daughter had completed only our fifth grade, but who also was able to teach during vacation, said when he brought her back to school, "Mallie done got a first-rate certificate and she got on fine with her school. Our county examiner wanted me to say to you that for thoroughness there is no such another school as he knows of."

A girl of eighteen years, who had been to school but a few weeks in her life and has been waiting almost two years for a place here, came with grateful tears in her eyes that she could be at last admitted. She with some of the other large girls are in the first grade. It is a blessed privilege to be called to work in this field.

Another writes:

Two wild, wierd-looking specimens came the first day of school. Both wore their hair flowing down their backs, and Elizabeth had thick bushy bangs over small features. Lydia had been here before, had violent temper, and was sullen and moody also. We took them both. Elizabeth was a study. She came in a blue gingham dress and a gingham apron. Her under garments were so few that we had to supply enough for decency. Her shoes were laced with white strings; and were rent by chasms fore and aft. She was detailed to assist about the care of my room, and I found her ready as well as chatty. She commented upon a new rag carpet in the parlor in these words, "Mrs. E., I think tne new *carpenter* in the parlor is right peart."

She worked for board and tuition, and for the clothing with which we supplied her. It was with genuine regret I saw Elizabeth go. She seemed a relative of the "missing link." The progress we are making is slow and we have continually to remind ourselves that we are not training the ideal American citizen, but the grandparents of that admirable man; and also to recall the words of Canon Farrar, "Do not be troubled if, in spite of all thou triest to do, the times are out of joint, and things go wrong. God made the world, not thou. He has patience; shouldest not thou have patience? .... Now stay up my hands by expecting great things of me; by praying for great results from our personal work."

Words of a Young Convert.

A young convert wrote in Urdu to

his parents, as follows:

"My most honored father and mother:

After most lowly, filial respects, may you know that your son, who kisses the dust of your feet, and is obedient to God and to you, is well and happy. May you all—my brothers and sisters too—enjoy the same good health. You know that it is now six weeks since I left home. Your harshness has prevented me writing sooner, for wherever I go you all come after me, and so I require to go further and further from home. You know that I am a young man now, past my majority. Do not imagine that any beguiled me from home, or cheated me into running away. I left home of my own free will, for I was convinced that the religion of Christ is true; by its aid a man's end is peace. That is why I accept it in place of my old religion. Please do not be anxious about me, and I want you to give up hunting me down. You will not find me now; and even if you did I should say to you that I cannot return home with you; so nothing would come of it but sorrow to yourselves. It will be far better if you remain at home, and if you desire to write to me, please send the letter through Mr. Didar Singh. You know that I am still your very obedient son; and I will always remain so in every particular. There is only one thing—that I must give God the first place. You know (in the Ten Commands of God) that the first four have to do with Him. It is the Fifth that speaks of respect to our parents. But the order there is: God first; next, our parents; and last of all, our fellow-men.

My respects to you: I bow down and kiss your feet as your obedient son. A little patience and I hope to see you soon.

Your affectionate and obedient son."

This is one of the most touching of letters. In it one sees the love for Christ rising up and fighting against the love for his parents. On the other hand the grief of the parents and the breaking up of this happy home is even more touching. One of the evangelists had a long sympathetic talk with them. "We know our son is well and we are glad he is happy. It is our neighbours and the Moulvie who worry us. They have forced us to be harsh, and they are still calling us names and ill-treating us."

The Indian is not to be kept in the background. A young Indian girl was selected as the representative of her college in Indiana at the state oratorical contest. Rain-in-the-Face, a leader in the Custer massacre, is now a valuable man and policeman in Standing Rock agency.

A HOME MISSIONARY'S WIFE.

BY MRS. D. H. FREEMAN.

HISTORY records the labors, trials, privations and self-denial of hundreds of home missionaries; but how seldom is the faithful helpmeet at his side given more than a mere mention; too often not even that.

To-day memory draws back the curtain from the past, and I bring a few pages from the life of a home missionary's wife.

She was but eighteen when she took upon herself the vows which bind, "till death do us part," and, with faith in God and reliance on his promises to give the strength and wisdom needed, she took her place as the wife of a pastor of a prosperous church near her birthplace.

Life with such surroundings was almost ideal—husband, parents, brothers, sisters, loving parishioners and kind friends. She might well exclaim: "The lines are fallen to me in pleasant places."

At the end of eleven years a call came to her husband to become the pastor of

a colony in Kansas. Feeling that the call was of God, he laid the matter before his wife. Loyal to him and to the Lord, who redeemed her, she answered, "Whither thou goest I will go, thy people shall be my people."

She went out, knowing that this involved much of privation, for she had laid *all* upon the altar.

Can I ever forget my first call upon her in her new field? The house was a "preemption shanty" about sixteen feet square, made of rough planks without battens over the cracks in the wall. The earth was the floor and the clapboard roof the ceiling.

A single small sash gave the only light. Two beds (under one of them a trundle-bed) filled one side of the room.

A cupboard, improvised from a packing box, was in one corner, a small table in another, while various household utensils, trunks and boxes were placed to occupy as little space as possible.

In the centre of one side of this room stood a cooking stove, around which were gathered six little children, the eldest of whom was womanly little Maggie, aged only ten, who was carefully nursing baby Hugh, less than one year old. With such surroundings they were yet warm, being well clothed, and the mother's hands had covered the walls with carpet and quilts, that the bleak prairie winds might not reach her darlings. Without the faintest shade of embarrassment or a single word of apology for her surroundings, she received her guests with rare sweetness and grace. To this home, during her first winter on the frontier, this refined and delicate woman, who had never known hardship or privation, cordially welcomed all who came.

The following spring the parsonage was ready for occupancy, a building of rough native lumber, unpainted and unplastered, but with *floors*, rough and unmatched, and one window in each of its three small rooms. This was her home for long weary years, filled full of labor and care for her little flock, for her husband's parishioners, the sick and unfortunate and needy of every class. No servant lightened her housework, no seamstress her needlework; no laundress her washing and ironing, only her own small hands for all these tasks!

The salary was not sufficient for the most urgent needs of the family, even when supplemented now and then by a "box" or "barrel" from the missionary society of that parish in the far-away East.

"The Lord knows what we need, and he has promised," was her reply to the question, What shall you do?

Once, blankets were dyed and made into suits for her boys, when the old clothing could no longer be mended. Again, she dyed sheets with sumac berries, and made dresses for her girls. The mission boxes had brought a generous supply of these in former years. Out of their deep poverty the parishioners ordinarily were able to contribute for the support of the gospel, and food sufficient for the needs of the minister's family; the country was new and crops uncertain. Times came when the larder was almost bare. Once, when it contained only corn meal, sorghum molasses, a very little bacon, one of the daughters "wished they had something good to cook." The gentle reproof was, "My child, we are only promised bread and water, and we have *so much* more." As the years passed, again and again came the Master's voice, saying, "Take this child and nurse it for me," until eleven jewels were set in her crown of motherhood. Each child was welcomed as a direct gift from his hand, "an heritage of the Lord," indeed. The last two of these were laid in

her arms but a few hours, till he who gathers the lambs with his arm and carrieth them in his bosom recalled them. With unfaltering faith, she bowed in submission to his will. Actual want came very near their dwelling, but God did not permit its entrance. But a day came when that angel whose face is bright, but whose shadow is so dark, touched this home and gentle Davie was given the joy of heaven without the conflict of earth.

There was no rebellion, no sitting in darkness, refusing to be comforted. Only a still more gentle tone of voice, an added sweetness to her smile, or deeper sympathy for all in trouble and a greater zeal for the salvation of souls.

Long years have passed since she heard the "well done" of the Master. She rests; her works continue in the lives of her children. Maggie, the first born, has long been a missionary in Egypt. Mary, a teacher at home; Rachel, a minister's wife. Upon sturdy Hugh fell the father's mantle, and he preaches the glad tidings.

To-day hundreds of our missionaries are suffering like privations.

God will not forsake them. But what does he ask of us? Is he not calling upon us to take care that there shall be "meat in his house"—food for his servants, and fuel and clothes for their wives and children?—*Ex.*

FULL OF GOOD WORKS.

WE, as "women professing godliness," naturally turn to the written word, for both precept and example, in consideration of this subject. We read in Acts 9:36: "There was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick and died." The disciples sent for Peter, and "when he was come, they brought him into the upper chamber," where Dorcas lay; "and all the widows stood by him weeping and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth and kneeled down and prayed, and said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up." "And when he had called the saints and widows, he presented her alive."

Observe, she is praised not only for the alms she gave, but for the alms-deeds which she did. They who will not do a charitable deed, would not, if rich, bestow a charitable gift.

Luke tells us, as Christ went throughout every city and village preaching, there went with him Mary Magdalene, Joanna, Susanna, and many others, "which ministered unto him of their substance." We also read that after the crucifixion, when the Sabbath was past, very early in the morning came Mary Magdalene, and Mary the mother of James, and Salome, with sweet spices, that they might anoint him. And to these same women was awarded the blessed privilege of carrying the joyful news of the resurrection to those who had been with him, and who were now weeping and mourning, their hearts almost ready to fail them, fearing lest the mocking words of his enemies might prove true: "He saved others; himself he cannot save."

Do some of us say: "Ah, yes; if we could only entertain *Christ* in our homes, as did Martha, or bring sweet spices to *his* burial, or wash *his* feet, or run *his* errands, with what glad thankfulness of

heart would we thus serve; how earnestly try to imitate him who came not to be ministered unto, but to minister?" Ah, but will he not say: "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me?" Very few of us are called to do great service, as the world sees it. We read of but one Deborah who judged Israel—one Esther who was the means of saving her people. More frequently do we read of and meet with a Dorcas, who gave of her time and talents for the good of others. Do some of us say, we really have neither time nor talent which is not demanded of us in own households? Far be it from us to say a word against a well-kept home, and well-fed, well-clothed children; but we are in danger of going to extremes in this luxurious age. We are all *in service.* We are in the world's service, or in Christ's. Idleness is not so much our fault as foolish and wicked serving. Have we not grown into false ideas as to thorough housekeeping and devotion to our families? Could we not spend less precious time in the lavish entertainment of friends, in the many useless stitches taken for the bodies of our children, in the numberless steps taken and hours spent in trying to work, dress, and do as some one else does, who in all probability is not a "woman professing godliness?" And after all this is accomplished, and with tired bodies and vexed souls we close the week, have we not spent our labor for "that which satisfieth not?"

Were we truly devoted servants, would we be absent from Sabbath-school, church, the weekly prayer-meeting, the monthly missionary meeting? Would we not find time to slip into the home of a sick neighbor, with cheery words, and kindly deeds of ministration?—time to "mother" the hungry souls, cheer the vexed hearts, and guide safely over some temptation the little ones intrusted to our care? For few of us are free from the care of some of Christ's little ones, be it as a day-school or Sabbath-school teacher, a Junior leader, a sister, or a mother.

Then, let us think of very little things—anything cannot be "little" that is done out of love for Christ. Can we not, Dorcas-like, find the time to make a few garments to help fill a box for the Freedmen, a few articles for the common-sense table, or some other table at our annual Bazar? Can't we spare one jar each out of our different kinds of fruit and the like, to be sent to the Orphans' Home?—especially since it furnishes the jars? And last, but not least, have we taken time to answer the card sent out by our Presbyterial treasurer, Magazine agent, or our different secretaries? How can our officers be full of "good works," if, by our neglect, their hands are tied in the very work in which we have placed them? If we are filled with longing to serve our Master, the most trivial things will assume a new importance.

Let us guard against the deceptive idea that we can use for our selfish purposes all the time God gives us. Let us remember whose we are, and whom we serve, and from a loving heart will flow a stream of loving service. May we be "rich in good works, ready to distribute, willing to communicate, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life!"

Springdale, Pa.

You have seen a ship out in the bay, swinging with the tide, and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored; many a soul sways toward heaven, but cannot ascend thither, because it is anchored to some secret sin.—*Witness.*

CHARITY HOPE'S THANK-OFFERING BOX.

By Mrs. Laura Paul.

CHARITY was in the city with her aunt attending school. It was Saturday, and she had just returned from the Junior missionary society, where she had been persuaded to take a Thank-offering-box and a Jewel Gatherer card.

Now in her own room, she slowly unwrapped the box and read, "For missions," "The field is the world," "Lift up your eyes and look on the fields for they are white already to the harvest," and, "He that is faithful in that which is least, is faithful also in much." Placing the box on the mantel and looking at the card, she read, "For each penny saved for missions make a punch in one of the dots upon this map of India." "I think it would be fun," she said, "to stick a pin through each dot, but our leader says to drop in a penny only when we feel thankful. Oh, dear, I don't know what I have to be thankful for!"

She slipped the card under the box and ran down stairs. Now, this aunt of Charity's was a good woman, but she had one serious fault—that of constantly grumbling, and Charity often wished herself at home; but she was so anxious to obtain an education, that she silently endured and tried hard to give no occasion for fretting. She greeted her aunt with some pleasant remarks about the bright day and the good meeting she had attended; but her aunt muttered something about being left alone all the afternoon, and that the girls "just went to the Band to have a good time."

Charity made no reply, but hastened to prepare the evening meal. Somehow she could not help thinking about that Thank-offering box, and kept saying to herself, "I can't feel thankful when I can't think of anything to be thankful about."

That night the box kept her from sleeping, though she tried hard to forget it. Suddenly a bright idea entered her head. She sat straight up in bed and said, "I'll try it for a month if it takes every penny of my dollar I've been saving for an emergency; perhaps I've found an emergency," and she laughed softly to herself as she nestled down in her pillow and quickly fell asleep.

She awoke early on Monday morning and set about carrying out a queer plan. In the closet of her room was a lot of geological specimens belonging to her aunt's brother, collected in his college days. She first set a wooden box in one corner and built over of it a mountain of stone, leaving only a small opening through which a slip of paper might be dropped into the box below. She next printed on a bit of pasteboard, "This dark cave is to be filled with things that have been grumbled about."

By the time her work was completed, she heard her aunt's voice in the room below; "Its raining, and I can't have the washing done to-day; everything goes wrong when it rains on Monday." She grumbled because the stove smoked, and made breakfast late. She fretted because there was no cream for her coffee; she hated coffee without cream.

Charity was glad when the meal was over and she was at liberty to return to her room. "One, two, three, four—she only grumbled about four different things this morning." Seizing the scissors she cut a sheet of paper into strips, wrote something on four them, and dropped them into the cave; then wrote this on another paper, "I am truly thankful that my mother taught me *never* to grumble. (She said, if I could help the matter to go to work at once. and remedy it, but

if it was something I could not help, so let the matter rest, and say nothing about it); 2nd—I am thankful that it rained, for I believe God never sends rain unless it is needed; 3rd—I am glad our stove does not smoke every day; 4th—I am glad I do not drink coffee, so I never have to worry because there is no cream. I owe this box four cents. Charity."

She slipped the paper under her Thank-offering box and hurried off to school. Have you guessed what all this meant? She had resolved to find something to be thankful for every time she heard her aunt grumble and, to keep a record of both—the one in the cave, the other in her box.

When she returned from school her aunt was suffering from rheumatism and she was kept busy warming flannels and making poultices. So tired was she that night, she only wrote, "I am thankful that I never had the rheumatism," while on the bit of paper she poked into the cave was written, "Poor aunty is sick."

The days slipped by and a faithful record was kept. Some were bright and no addition was made to either list. Often something like these were written by a sleepy girl, "Toothache and no toothache—thanks," "Dyspepsia" and "So thankful for splendid digestion," "Raining to-day," and "Glad that April showers bring May flowers," &c.

At last the end of the month came and with it the close of school. Charity had taken her "emergency dollar" to have it changed into pennies, and was running upstairs jingling them in her pocket, saying to herself, "Wonder if I'll have enough. I'll count my mercies punch the holes in the card, and take every one of those grumbles to light the kitchen fire; then I'll run around to Miss May's and leave the box, and say, goodbye, for, Oh joy, I'm going home to-morrow."

The last words were sung aloud as she opened her door. She stood half frightened, for there sat her aunt on the floor, the stones tumbled about, and those horrid slips of paper in her hands. Her eyes were red with crying and she looked into the face of her niece with a strange, sad look she had never seen before.

"Oh, aunty, aunty, have I hurt your feelings? I didn't mean to. I was just going to burn those dreadful things." She threw her arms about her neck and burst into tears.

"What does all this mean?" asked a stern voice. "I have been counting them. You have heard me grumble ninety-nine time, and no one knows how many times I have complained to others."

Charity took the box and card from the mantel, and told the whole story, as well as she could for her sobs. Her aunt took the card and began punching holes in the dots. When the last penny was dropped into the box, she put her hand into her pocket and took out a silver dollar, saying, "Give that for me. I am thankful for the lesson."

As Charity tripped down street with her "offerings," she heard her aunt call after her, "You may bring me a box, and I'll put in a penny every time I feel like grumbling and don't do it."

A TRIBUTE TO A HOME MISSIONARY.

BY MRS. MARIA GASTON.

BUT seldom does it fall to the lot of a congregation to undergo a greater loss than came to our Tacoma church on Monday evening, Jan. 27, 1896, in the death of Mrs. Maria Gaston. The people had assembled as usual for services,

in connection with evangelistic meetings. The evening before Mrs. Gaston had been present in seemingly usual health. No one thought of the shadow that was spreading over us until, a few moments before the sermon was to begin, the message was brought that Mrs. Gaston was dead. In the midst of her preparation for church a message had come from the Father, and her attendance that evening was in the church of the first born in heaven.

Mrs. Gaston, the daughter of Dr. S. G. Irvine, for so long a time pastor of our church in Albany, Oregon, was born in that state forty-three years ago. Her early life was spent much as that of children in a minister's home. The deep religious spirit and kindly sympathies of her father found an answer in the daughter, and the earnest, consistent Christian life evidenced the careful training of youth. Eighteen years ago she was united in marriage with Mr. W. H. Gaston, who, with three children, survive her.

Coming about four years ago to Tacoma, they cast in their lot with our church then in its beginning. From the first Mrs. Gaston has been one of the most efficient and earnest workers. She was appointed by the Women's Board city missionary for our church, continuing to so act for two years, and to her our Sabbath-school especially owes no small part of its success. During that time and afterwards, she was faithful and constant in her ministry to the needs, both spiritual and temporal, of those among whom she went. But few, if any, knew the extent of her work, for she said but little of how much she did. Her modesty upon this point, even in cases where a little boasting seemed to be necessary, was shown in her reports to the Women's Board, which were always the briefest possible, with scarcely a reference to herself. Some thought because the reports were brief the work must be small; but Mrs. Gaston could not talk about herself, nor would she talk of others except to say kind things. It was a characteristic to find something good in every one.

Her work among the poor and needy will not soon be forgotten. In the terrible strain through which our city passed, two or three years ago, she was an angel of mercy to many homes, going often when scarcely able to minister to their wants. The manager of the Associated Charities of the city, on the day of the funeral, said: "Mrs. Gaston, and two other ladies, both members of this church, have been not only the most efficient, but most faithful helpers of our work. Had it not been for them we could scarcely have done our work."

In the church as superintendent of the Junior work and teacher in the Sabbath-school, she won the hearts of the boys and girls, and as president of the Women's Missionary Society she did much to increase its efficiency. Her life was spent for the upbuilding of the cause of Christ, and on the roll of those who are to be reckoned heroines of the Home mission field, we would write the name of Mrs. Gaston. R.

MISSIONARY CORRESPONDENCE.

LONDON, ENGLAND,
April 2, 1896.

EDITORS MAGAZINE:

IT SEEMS to me that the desire to help others must come in various ways and at sundry times to every soul that has come in contact with the magnetic life of Christ. It comes to him in a forcible way who leaves home and friends, and in a foreign land gives his all for the up-

lifting of humanity and the advancement of Christ's kingdom. It comes to her in a no less forcible manner, who, in the humblest home, and entirely unknown to the world, gives daily the cup of cold water in His name, accompanying it with the prayer of faith. It comes to me today in this great city of unrest, as I attempt to respond to your request.

Sacrifice is the test of love. The time, talents and money which we devote to God's cause measure accurately our love for Him. Let us ask ourselves today, as young followers of the Lord Jesus, what are we sacrificing for the great work which he has committed to our care? And if we find that we are doing little, and if that little is hard for us, then let us pray for more love—that essence of God which transforms our duties into pleasures.

Sacrifices are never made in vain, although the results may not be apparent. The great Dr. Pentecost, in illustrating this, said last Sabbath, "See that strong man, so powerful in his work for Christ! How he is admired and loved! You never knew that years ago his widowed mother knelt over a new-made grave and poured out her whole soul to God for help to rear that boy aright. You never knew the struggles with poverty, the daily toil and exposure, the years of self-sacrifice she endured;—no, *you* never knew, but the child knew, and the memory of that sacrifice stimulates him to nobler work for the Master long after the mother has gone to her reward."

Ah, truly, "nothing great is lightly won" and "nothing won is lost." Then let us not be too anxious to see the results of our self-denial. Are you ever discouraged, earnest supporters of this WOMEN'S MAGAZINE? Be not weary in well-doing; your sacrifice will not be in vain. Let the thoughts of the many hearts it has comforted, of the inspirations it has given to the worn and weary mother, of the young lady who has been by its pages induced to turn aside from a fashionable to a useful life, of the young man who has read and found a new meaning in the old Gospel story, spur you on to nobler deeds and give you strength to make even greater sacrifices for God and humanity. BERTHA COLLINS.

ASYOOT, EGYPT,
April 3, 1896.

EDITORS MAGAZINE:

With the exception of a few hot days, we have had a delightful spring here; the weather has been simply beautiful. But the hot winds of the past few days remind us that summer is almost here, and that very much of our comfort depends upon our keeping the doors and windows well closed, to keep as much as possible of the hot wind on the outside.

Our greatest excitement at the present time is over the war in the Soudan. A great number of troops, Egyptian and English, have been taken up there, leaving many sad hearts behind them. The people dread the army, and, when drafted, will do all in their power to be freed, sometimes paying a bounty which will take them most of their lifetime to earn. According to our latest report, the Dervishes had made a dash very near to the most southern encampment of Egyptian soldiers, and it is thought that actual war will soon begin.

We fear greatly for the poor men who are taken from the North, especially as the heat and fighting together must be very hard on them. All are anxious to know the outcome, but we trust it may open the way for a spiritual warfare in which the King of Kings Himself will come off conqueror and the conquered be made His willing subjects. May God speed the day. Yours truly,

M. R. H.

NORTH INDIA,
RAM NAGAR, GUJRANWALLA DIST.,
March 13th, 1896.

Five days ago Miss Logan and I came to this place, which is about thirty miles from Gujranwalla, to look after the work among the women, said work being as yet in its infancy.

We are staying in a bungalow called the "Barah Durse." That name was originally applied to native houses which had a room on top with twelve doors, that could be opened in the evening to let the cool breeze pass through. This house has been remodeled by the government, and consists of one large room in the center, about twenty feet high with four small windows above for ventilation. They are high up, nearly to the top of the ceiling and are opened by long cords fastened to them, the other end being fastened to an iron hook in the wall within reach of the hand. In the north, west, and south walls are large arches, and in the east wall a double sash door which opens onto a veranda with a small room on each end for store rooms, and put above the front door on the outside is a plate fastened in the wall, on which is written, "In memory of those who fell in the cavalry action near this place on the 22nd of November, 1848. 16 were killed, 64 wounded and 10 missing. Officers killed, Brigadier General C. R. Cureton, C. B., commanding the cavalry division; Lt. Col. W. Havelock, K. H., 14th Light Dragoons; Sesbador Major Mir Sher Ali Sirdar Bahadar, 8th Light Cavalry (aged 78), died of wounds Nov. 16, 1849; Capt. J. F. Fitzgerald, 14th Light Dragoons."

The other three sides of the center room have had the verandas enclosed, each of which has a double sash door opening on to a roofless veranda, and three common sized windows about three feet from the floor in the north and south walls, besides the sash doors; while on the west there are two similar windows on each side of the double sash door. The veranda rooms on the north and south have each a fire-place in the east end, with mantles above.

The arches opening into the north and south room have heavy curtains, the rings of which are hung on an iron rod about seven feet from the floor, thus screening the bed-rooms from the center room, which is used as a sitting and dining room. The western arch has no curtain, as that veranda room is intended for an extension of the large room which is only about sixteen feet square.

The furniture consists of one side table, a dining table and a round lamp stand; three reclining chairs and a nice rocking chair, much nicer than we have in our parlor. There is matting on all the floors, over-laid with clean, strong carpets. The windows and doors all have neat chintz curtains. There are two good sized bath-rooms opening from the bed-rooms, and three good bedsteads.

The house is in the midst of a garden, on the banks of the Chenab river. The garden is filled with fine old trees of various kinds, also orange and lime trees. The graves of the officers and another grave or so are near the bungalow. In the east end of the garden where there are few trees are the flowers and vegetables hedged in with roses, and near by is a large well with a Persian wheel, which is run by oxen almost day and night to water the garden.

The department commissioner reserved the bungalow one week for us, that being the time we wished to spend in this direction. When we arrived we found he had written to the municipal committee of Ram Nagar to that effect, and given orders to have everything in readiness for us; and when we reached there in the

cool of the evening, weary from the long drive and work of the day, it was unusual and pleasant to find everything clean and to have only our own things to put in order.

This is a great stronghold of idolatry, as the majority of the people are Hindoos and great idol worshipers. The low caste people also excel in idolatry. One woman said the other day she could not give up the worship of "Bal Shah" (pronounced as if spelled "Bawl Shaw"). "What does he do for you?" was asked. "Oh, he gives us food, clothes, sons and daughters and everything," she replied. "And those things come from the worship of *him* do they? That is strange; for in our country they know nothing about him and have sons and daughters, food and clothes, in greater abundance than you have." A woman sitting near, also a worshiper of idols, said, "It is God that gives us all those things, and we may as well acknowledge it." Then they were told of how women in our land love and believe on the Lord Jesus Christ and serve him, because he loved them and gave his life a ransom for their sins, and that He is the only Redeemer for all nations, no matter what language they speak. Then they said, "It is hard to give up the worship of our fathers even when we know it is not the best."

In another village the day before when we read from the New Testament and explained to them that there is salvation only through Jesus Christ, and that there is no benefit from worshiping Bal Shah, two old women got up in a great passion and said (both talking at the same time), "Our forefathers worshiped him, and you bring us this new religion. We will have none of it. We are going to worship and follow that which was from the beginning." And they went away very angry, one to take her cow to water and the other into her house, which was near, but having to come outside for something, and hearing a little of the talk that was going on, of how the religion of Jesus Christ was from the beginning, sat down and was an attentive listener the rest of the time.

About two months ago we went into a strange village one day and stopping at the first house that was open, asked the women who were outside if we might sit down and talk with them. They brought a bedstead for us to sit upon, and we were soon surrounded by a crowd of women and children. A number of men also came to see what was going on, and were reminded that it was not the custom for men to learn from women in this country and that they had better go away. "We don't mind learning from women," they said, and stood quietly on one side while we read about Jesus as the Saviour of sinners. Presently a Mohammedan maulvie stood before us and said, "You lie, and are telling these people lies, when you tell them that Jesus is the only Saviour, and that he is the Son of God." He was told their Koran said the New Testament was God's word. "Yes," he replied, "the books of Prophets, Psalms and New Testament are the word of God." "Well, the passages read, (and some of them were repeated) are from the New Testament, and according to your own religion, or Koran, must be true." He was fairly white with rage and trembling with anger, but did not have a ready reply, so, advising him to get a copy of the Bible and read for himself, we made our salaams and walked away.

ROSE A. MCCULLOUGH.

SIALKOT, INDIA,
April 13, 1896.

No doubt the MAGAZINE readers would have enjoyed the prize-giving in the Girls' Boarding School a short time ago.

But since you couldn't be here, I'll endeavor to tell you something about it. It has become quite a feature of the school year, following immediately upon the examinations. But first let me tell you that of our four girls who went up for the middle school examination, one stood second in the whole Punjab in Urdu. But the "jalsa" took place at 2 o'clock on April 2d. All the missionaries in the station, both of our own and the Scotch mission, and a number of our Indian brothers and sisters, had been invited, together with one or two other friends. It was an interested audience that awaited the appearance of the ninety-two neatly-attired, tidy-looking girls. Most of our girls continue to wear their own native dress, which to a foreigner does look a trifle outlandish, but when compared with some of the ridiculous attempts in the direction of the English style of dress, becomes positively a thing of beauty.

The exercises were all in Urdu, and consisted of songs, psalms both recited and sung, a recitation, and some essays. Oh, yes, and there was an address of welcome, which, of course, should have been mentioned first.

One of the essays was upon village life, the other set forth the beauties of cleanliness. The third and fourth told what Christ has done for women; and they were all very well written indeed. The exercises passed off beautifully, and gave evidence of the careful training the girls had received, both from Misses Campbell and Corbett and the teachers. You know it has not yet been possible to secure all Christian teachers for this school, but it was truly noteworthy to see the real interest those Mohammedans took in the success of the girls. Particularly is this a matter for gratification when you consider that a large proportion of these Christian girls are from the low caste, and ordinarily both Mohammedans and Hindus are quite above taking any interest in them, or believing that they are capable of learning anything. The girl of whom I spoke as standing second in the Punjab is from the low caste.

Prizes were distributed by Miss McCullough, one of the members of the Board. From the number of prizes given it was evident that much good work had been done and progress made along all lines. Then we rose and sang, "God save the Queen" in Urdu, and received the benediction.

These annual prize-givings mean work, both for the girls and those in charge, but the ladies say they pay, so do we all. Our school is making steady advancement. It has become necessary to add another dormitory and increase the accommodations in every way. Quite a number of girls have had to be turned away this spring because there was not room.

We have been enjoying a visit from Mrs. J. Campbell White, of Calcutta. You will all doubtless remember that Mr. and Mrs. White are engaged in Y. M. C. A. work in Calcutta. It has always been a matter of regret to us, and more so than ever now that we have come to know them personally, that they are not in our own mission, yet we recognize that they are doing a most important work for the young men of India, and we are glad to have such able representatives of our church in that needy field. Mr. White is at present in England, raising money for the purchase of a building for this work. The building they wish to buy is one most admirably suited in every way to their needs. It was built for the Lady Dufferin hospital, but owing to the opening of a new street it had become too public for that purpose. Yet this very defect enhanced its value

for the Y. M. C. A. work. It is situated in the very midst of the student quarter. I think Mr. White told us there are six thousand students within a radius of one mile. God has blessed their work very much in the past, and I am sure you will all join with us in pleading for additional blessing in the future.

We have just had a most enjoyable set of meetings in Jhelum. First, there was the meeting of Synod. In connection with that was a series of conferences on different religious subjects. At the same time our missionary society met, an account of which follows. Dr. Johnson had arranged to have the opening of her new hospital while we were all there. This too was a most happy occasion. The English people of the station, as well as a large number of the Doctor's Indian friends, were present to rejoice with her and with the mission over the event.

There was also a called meeting of the mission, at which some important matters of business were transacted. Among other things it was decided that we as a mission, will invite all other missionaries and Christian people in the Punjab to meet us in conference at Sialkot next spring, for the purpose of learning together more of the mind of Christ, of coming closer to Him and deepening and increasing our knowledge of Him. We had at first planned to hold only a ladies' conference, but after attending Mr. Mott's meetings in Lahore this last winter we felt it would be a blessing none could afford to lose; so decided to ask all to join in it. We hope the friends at home will bear this conference in mind. True it is some distance away, but we want your prayers that the arrangements may be made in the very best possible way, and that we may all be ready to receive the blessing the Father has for us. You know what an inspiration these meetings are to you at home; try to imagine how few privileges of that kind we enjoy, and then you can understand in some degree how greatly we prize them when they do come. We need them just as much, I often think more, than you do. We cannot give out continually without getting empty, unless we are filled again and again.

We are so pleased to know that plans are being pushed forward for the sending out of more men and women this fall. We need them, we must have them, and we believe you will send them to us.

Yours in His name,
MARION EMBLETON.

Report of Sialkot Presbyterial.

The seventh annual meeting of Sialkot Presbyterial Missionary society was held in Jhelum, April 7-9. Delegates from eight of the ten local societies were present, together with quite a number of visitors. The first afternoon's exercises were opened with an address by the president, Mrs. Shahbaz, of Sialkot. It has been our custom for two or three years to study especially some fields where our own church is carrying on mission work. This year we had the North American Indians. Mrs. J. S. Thompson gave us a most interesting paper on their early history, and Mrs. James told us of the work being done among them now. We feel that our people know more of that work now and can take an intelligent interest in it.

The Thank-offering service was conducted by Mariyana, the offering amounting to rupees 240, or about $80. Of this sum a part was ordered to the North American Indians, a part to the Armenians, and other sums for the support of the work in this country. Our people are very much interested in the story of the suffering among the Armenians. Tears came to their eyes when told of the sad fate of Rev. Anshalian, who went

from our Egyptian mission to visit his home and who suffered martyrdom rather than deny his Lord.

Two excellent papers were read on family religion, or religion in the home, one prepared by Miss McCullough, and the other by Emily Name.

The Presbyterial banner, which is awarded each year to that society which has made the most progress, was carried off by Gujranwala this year. Gurdaspur had held it during the past year.

An interesting feature of one of the sessions was a jug breaking by Miss Ella Gordon's Junior society. The children manifested great interest in getting their jugs open and counting the contents.

The election of officers resulted as follows: President, Miss Mame Martin; vice-president, Sozi; secretary, Miss Ella Gordon; treasurer, Miss Morgan. The delegates to the General Society are Miss McCahan and Mrs. G. W. Morrison.

Mrs. White, of Calcutta, was presented to the members at one of the sessions and made a few remarks. "Auntie" Gordon conducted a praise service which we much enjoyed. A vote of thanks was tendered the Jhelum people for their hospitable entertainment.

MARION EMBLETON, Secretary.

FOREIGN NEWS BUDGET

BY MRS. MRY B. REID.

For the Budget by Miss Buchanan, of Assiout:

To-day is "Sheminaseen," or "Swelling the Breezes" day—the national holiday of Egypt, the one day celebrated alike by Moslems and Christians. Everybody who can, men and children I mean, (women and girls don't count) go out early in the morning before the peep of day and take a walk. It sounds rather tame, but in reality it isn't. The noise which one hears about four o'clock in the morning makes one think of the early Fourth of July mornings at home when the "small boy" is greatly in evidence. Miss Hogg felt that the girls of the Pressly Memorial Institute should "smell the breezes" too, and really if there is any one in the world who needs the fresh air it is the Egyptian girl. Accordingly very early this morning, soon after six o'clock, the girls were drawn up into line and Miss McMillan and I appointed captains over fifties, and with Miss Hogg as commander-in-rhief, we marched off, the supply wagons in the cear, in the shape of three good natured servants carrying baskets of provisions; for we will have a picnic breakfast.

You must not think that these nice school girls had to be divided into divisions in order to be controlled. O, no; but our route lay along the railway track, and we were afraid that if the train came along they would run like a lot of frightened sheep in every direction. Remember that many of these girls seldom see outside the four walls of a high court, and of course are not very brave. We had also to cross a bridge over the big canal, and when we reached the bridge, the man whose duty it is to take charge of that part of the road refused to put down the sheet iron plates for us to walk over until we first gave a "backsheesh." One of the first things the common Arab learns to say is "backsheesh," and I think he never loses an opportunity of saying it throughout his whole life. When the demanded "backsheesh" came forth the plates were promptly put down, and soon the school was safe on the other side of the canal, where we found a clump of acacia trees, and then such a scattering and what a wild time the girls had! They were like a lot of uncaged birds. They flew hither and thither and hopped and danced and laughed until we all caught the true spirit of a picnic and entered into it with right good will.

After a while the whole school was seated in two long irregular rows, ready for breakfast. One of the native teachers then stood in the center and thanked the Great Giver of all good for what we were enjoying and about to enjoy and asked His blessing upon everything. Then the breakfast, consisting of bread and onions and boiled eggs and a native grain something like dried peas, was eaten. I fancy that some of our readers think that that was not a very dainty breakfast, but if you could have heard the merry chatter, have seen the happy faces of the girls, you wouldn't have noticed the lack of those nice things which always suggest themselves when you speak of a picnic in the home land.

After the refreshments came games, Egyptian, Syrian and American, the latter new ones which we taught them. Then when it began to get warm and the railway trains had all passed, the lines were again formed, and distributing sweets to each girl in order to sooth her feelings, which were wounded by being torn away from the happy time, we started back to the school and reached it none too soon to escape a very disagreeable dust storm, which made us glad of shelter with closed windows and doors. Some of us felt rather tired after we got back, but the repeated "thank you" of the happy girls were quite enough to repay one the little effort it cost to give the outing.

Mrs. A. E. Nichol gives news from Luxor:

Kena, at present, is most encouraging. We enjoyed a pleasant communion season here last Sabbath. Two women and one young man connected with the church. Others are interested and inquiring "the way." Special interest is manifested among the women. The Evangelist conducts two weekly meetings for them for Bible study during the week, also one on Sabbath afternoon. These

meetings are not those in which the Evangelist does all the talking and the women simply hearers, but each woman holds Bible in hand and takes her turn in answering questions. The average attendance at these meetings is at least twenty. Besides these meetings the Evangelist conducts meetings at night in the houses of some who are not yet willing to come out to the same, but are willing to hear and know more of the truth if it is taken to them. Two years ago the Evangelist could find entrance to but two or three houses, now he has access to more than twenty-five. How encouraging to see one so earnest in the work of Christ and to know his labors are being blest. The people have at last secured a site for a church building, and the work of building will soon begin. The history of securing this plot is one of interest, an account of which we shall leave till another time.

The Kena boys' school is very encouraging, but we see great need for a girls' school here. Girls of government officials and of others well-to-do are seen playing about their doors with little or no knowledge of books, much less of the Bible. At Aswan, too, we should have a girls' school. The Catholics have lately opened schools there for both girls and boys, with good attendance. Why do we stand back? On account of customs, etc., it is very difficult to get girls to go any distance from home to teach. On the other hand parents quite able to send their daughters to Asyoot refuse to do so on account of the distance and separation. I think the time has come when there should be a girls' school in this upper district, with a missionary at the head of it. Who will come? The need is great.

Notes from doctor's office, given by Mrs. C. E. Henry:

Some six weeks ago a young woman from a village was brought to Dr. Henry's office for treatment. She had lost her eye sight, but was suffering severe pain in her eyes. An operation was necessary to relieve the great pain. She remained in the house a month and a half. Every day the word was read to her by the Bible man, to which she listened earnestly. She came an unsaved woman, but went away freed from bodily suffering, and believing in the saving power of Jesus.

Another incident: A few weeks since a man came into clinic with his child, which was afflicted with a spinal disease. The doctor asked five dollars to treat the case, explaining that it was a difficult one, and that it would take months to cure the child. The father said he was willing to pay a dollar and a half before treatment, and if the child was cured in three days he would pay a dollar a and half more; but if it was not well in three days the doctor must refund the money.

Another case of a child with some nervous trouble was brought to the doctor. The friends had urged this treatment. The child should be given petroleum and water to drink, also a solution of ink and water. A sorcerer should be brought in who would write something on paper, which must be hung about the neck to cast out the devil. They said it was no use to take her to a physician, for he knew nothing about how to cure one possessed with a devil. Under proper treatment the child improved rapidly, and went home in a month in better health than before she became ill.

To-day a Moslem bey wished one of his wives prescribed for. The doctor and bey stood on one side of a door, the woman on the other with her hand thrust throngh a partial opening of the door. This happened in a Moslem house under the shadow of our mission buildings. These are a few examples of the cases that daily come under the physician's care. There are some gleams of sunshine in the work, and many petty trials to tax the patience and temper of the medical missionry.

Notes from Gurdaspur, India, by Miss C. E. Wilson:

All are quite well in Gurdaspur, with the exception of Rev. Clement. He has been ill for about ten days with influenza, almost turning to pneumonia. His friends have been very anxious about him, as he is an old man.

On the 4th inst., Rev. Caldwell left us, much to the regret of all here, to take up the work in Sialkote Training Institute. To-day Rev. and Mrs. Gordon, and the Misses Morrison and Dickey left for Zafarwal, to attend the Presbytery meeting which convenes there to-morrow. Miss Martin will remain with us during their absence.

Our camping season closed in February, in order to get our packing done for the journey before hot weather. Our passage, and that of Dr. and Mrs. Barr, are taken in the the "Branksome Hall" that sails from Karachi on May 9th. We would like to have been off a month earlier, but failed to get suitable arrangements sooner.

The weather is as warm now as we usually have a month later, on account of little rain having fallen. A dust storm and a light fall of rain has brought down the temperature to-day. Some good rains last month brought down the prices of grain and flour some, much to the delight of the poor.

Miss Corbett writes from Sialkot, as follows:

I really begrudge the time it takes to write these few news items. What with the teaching, looking after the clothes, food, and household work in the school, caring for the sick, and countless other duties we have to perform from day to day, our own friends are not forgotten but neglected. Now someone may say, "Surely now that there are two of them this cry of no time for more work will cease." I wonder much, and my wonder increases daily, how Miss McCahon stayed alone for so many years and continued to live. We have started some new branches of work, which of course creates labor and thought. One is the garden in which I am very much interested. We hope to raise vegetables enough for our school. This is only an experiment, but we believe it will prove successful.

We had a delightful day last Saturday. The house was all open, the flowers in bloom, and the girls unusually good. There were only six to punish for not changing their clothes and giving the soiled ones to the wash. The clothes were all well washed except the night clothes, and there were only about thirty to punish for not putting them on properly during the past month.

The girls are all busy getting ready for the Bible examination and for the government inpection, which is to be some time during this month. This of course makes extra labor for all connected with the school. The great majority of our girls are good girls, and so far as I know there is not one who does not pray in the school. Sometimes, very often indeed, when we are out in the yard of evenings we come across little groups of the girls praying for their teachers, for the Miss Sahiba, and for our dear ones too, as well as for themselves and their success in the examinations and in their studies. I am beginning to feel quite a part of the school and have learned the faces and names of all but three or four of our ninety-three girls.

Dr. S. E. Johnson writes from Bhera, April 20, as follows:

Is infanticide still practiced? Yes, undoubtedly, by many a Hindoo mother in secret, as the following story will show:

Chloe Eva is the name of a sweet four-months-old girl-baby, who was given away by her Hindoo mother, when two weeks old, to Miss Mary Morgan, our medical assistant at Bhera. Chloe's story is a touching one. Her mother, a widow, did not

love her, felt she could not afford to support her and did not want to keep her. So she was planning to do away with her in some quiet way soon after her birth, but her brother-in-law, an educated, God-fearing man, anxious to save the baby's life, persuaded his sister-in-law to give the child to Miss Morgan, who is fond of children and looked upon by all as a friend of the poor and needy. The mother consented to this, and after we had consulted together, Miss Morgan adopted the little stranger, feeling that God sent the child to her. The transfer deed was legally recorded on a government stamped paper. On the 8th of this month little Chloe was baptized in our own church at Bhera, by the Rev. T. L. Scott. Her foster mother stood up with her in her arms, looking so serious and yet so happy. Indeed the baptismal service was the most impressive I ever witnessed.

Chloe is now in a Christian home, and we all know she will get the right training. Like Samuel, she has been consecrated to the Lord's service. Let us remember dear Chloe in our prayers.

YOUNG PEOPLE'S DEPARTMENT.

PROGRAMME.

Some suggestions for programme on temperance for Junior missionary societies for July. Questions arranged by the leader.

1. Bible reading on temperance, found in September Magazine, 1895.

2. Story of the Rechabites. 1 chron. 2:55; 2 King 10:15-23; Jer. 35.

(1.) In the twelfth century Benjamin of Pudela mentions that near El Jubar he found Rechabites; that they abstained from wine and flesh. Their prince traced his genealogy back to David. (2.) In 1829 DeWolff says near Senaa he met Rechabites. One of them, in answer to the question, "Whose descendants are you," read from an Arabic bible, Jer. 35:5-11. (3.) In 1862 Pierotti stated that he met a tribe near the Dead Sea.

3. "What, know ye not that your body is the temple of the Holy Ghost which is in you." 1 Cor. 6:19.

If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are. 1 Cor. 3:17.

What is the effect of intemperance, the use of drinks containing alcohol, on our body, this temple of God? 1–the brain; 2–the heart; 3–the lungs; 4–the stomach; 5–the liver; 6–the kidneys; 7–bones and muscles; 8–the skin; 9–the blood. See any endorsed physiology.

4. Moral effects.

It is only necessary to refer to court records to appreciate the fact that *drinking* is largely the *source* of *crime*. Gustafson (in "The Foundations of Death") says: "Crimes are not often conceived, or committed, during actual drunkenness, though very dreadful ones do sometimes result from the negligence and oblivion caused by drink. Crimes are usually the result of a long course of the drinking habit, which ultimately *destroys* the *will-power* and *deadens* the *conscience*. Will-power is the *force*, and conscience is the regulator in perfected character."

5. Recitation on a temperance subject.

OBJECT LESSON.—Pour a little water in one saucer and a little alcohol in another. Direct the attention of the children to the similarity in appearance—one appears as able to quench thirst as the other. Throw a lighted match into the saucer of water and then into the saucer of alcohol, asking them to note the result and tell which would cool and soothe the throat and stomach, and which heat and irritate it.

Distribution of temperance leaflets at the close of the meeting. These leaflets can be procured at small cost from our Literature secretary.

"Sowing the seed of lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame,
Oh! what shall the harvest be?

Selected.

JUNIOR DRILL.

BY MRS. ARNEY S. BIDDDE.

Part II--Mission Work.

1. What was one of the last commands Christ gave to men? Ans.—Go ye into all the world and preach the gospel to every creature.

2. Is the United Presbyterian church, as well as other churches, seeking to obey this command? Ans.—Yes.

3. What do we call this work?

Ans.—Mission work.

4. What do we call the persons who do mission work? Ans.—Missionaries.

5. Into how many fields is the mission work of the United Presbyterian church divided? Ans.—Two.

6. What are they? Ans.—Home Field and the Foreign Field.

7. What nation does the Home Field include? Ans.—The United States.

8. What nations does the Foreign Field include Ans.—All other nations.

9. How many departments has our church in the Home Field? Ans.—Three.

10. By what agencies are they carried on? Ans.—Board of Home Missions, Board of Church Extensions and Board of Freedmen's Mission.

11. What is the work of the Board of Home Missions? Ans.—Helping young and weak congregations secure preaching.

12. What is the work of the Board of Church Extension? Ans.—help young and weak congregations build churches.

13. How many churches has the Board of Church Extension helped to build? Ans.—About four hundred.

14. What is the work of the Board of Freedmen's Missions? Ans.—To educate the negroes of the southern states.

15. How many schools have the United Presbyterian church in the South? Ans.—Two colleges, two institutes and seven training schools.

16. How much money was expended by the Home Mission Board, the Board of Church Extension and the Board of Freedmen's Mission in 1894? Ans.—About one hundred and ninty one thousand dollars.

17. What nations, did you say, are included in the Foreign Field? Ans.—All nations outside of the United States.

18. In what two countries is the United Presbyterian church laboring? Ans.—Egypt and India.

19. What large river in Egypt? Ans.—The Nile.

20. How is the land of Egypt watered? Ans.—By the overflow of the Nile river.

21. What large structures in Egypt? Ans.—Pyramids, sphinx and ruins of many costly temples.

22. What persons, mentioned in the Bible, lived in Egypt? Ans.—Joseph, Moses the Pharaohs, etc.

23. What two classes of people in Egypt? Ans.—Mohammedans and Copts.

24. What is the population of Egypt? Ans.—Nearly seven millions.

25. How many United Presbyterian missionaries in Egypt? Ans.—Sixteen ordained missionaries and their wives, and nine unmarried female missionaries.

26. How many foreign and native workers in Egypt? Ans.—Nearly four hundred.

27. How many church members? Ans.—More than five thousand.

28. How many scholars in the Sabbath schools of Egypt? Ans.—More than six thousand, six hundred.

29. In what part of India does the United Presbyterian church labor? Ans.—The Punjab, a large territory in the north-western part of India.

30. What does Punjab mean? Ans.—Land of the five rivers.

31. How many people in the Punjaub? Ans.—About seventeen millions.

32. How many United Presbyterian missionaries in the Punjab? Ans.—Eighteen male missionaries and their wives, and twenty-five female missionaries.

33. How many native and foreign workers? Ans.—About two hundred and fifty.

34. How many United Presbyterian members in India? Ans.—More than six thousand, five hundred.

35. How many Sabbath-school scholars in India? Ans.—Nearly two thousand six hundred.

36. How much money was expended by the United Presbyterian church for foreign missions last year? Ans.—$130,000.

37. How many United Presbyterians are there in the world? Ans.—More than one hundred and seventeen thousand.

38. How much money do they raise each year for the gospel of Jesus Christ and the work of His church? Ans.—More than *one million four hundred thousand* dollars!!!

DIRECTIONS.

1. Require the children to answer

deliberately and distinctly.

2. Require them, in all cases, to utter the word "thousand" round and full. The benefit of the review on the audience will be lost unless the statistics are given with emphasis.

3. The words, "United Presbyterian Church," are frequently repeated instead of using the pronoun, because the design is to impress the people that there is such a church and that it is doing something to justify its existence.

4. These statistics may vary a little, but may be taken as correct in the main.

The Boards.

BY JENNIE MUSGRAVE.

In early days when the land was new,
And comforts and luxuries were few,
Men with business to transact would meet
And around a board would take a seat.
In after years a table served instead,
But the name of the meeting is always read,
The Board.

To represent the Foreign Board come I;
To picture the places of its work I'll try.
Our India mission is in Punjab land
Its name means "five waters," you understand.
We'll for our Mission in Egypt, dark
Show you a pyramid with this remark,
The Foreign Board.

I stand for the Freedmen's Board to-day.
Come, listen to what I have to say.
Shiploads of negroes, as I've been told,
Were brought here and into slav'ry sold.
Long time passed, then broken were the chains,
Their *salvation* and lifting up sustains,
The Freedmen's Board.

To the poor the gospel must be preached;
But many of these could not be reached,
If some churches did not help receive
To pay their pastor. So you perceive,
We need the Home Board.

When people a place of worship need,
And to build a church they have agreed,
Such people can get financial aid,
As gift, or loan, which can be paid
On this lending plan, we are assured,
And a parsonage neat can be secured
From the Board of Church Extension.

If they are not sent, how can they go?
An education is needed, you all must know.
'Tis ready for those who will it take
And of it, good use will afterward make.
In Xenia and Allegheny are found
Seminaries teaching doctrine sound
Through the Board of Education.

Books and papers I have come to show;
They're scattered ev'rywhere to and fro.
Very much good is done in this way;
They're sold for the good as well as the pay,
By the Board of Publication.

Devoted to mission news alone
The Woman's Magazine was begun.
It is being published in the Buckeye state;
Sixty cents is the yearly rate.

On three institutions the church has claim;
The women started, and gave them name.
Memorial Hospital of the sick has care;
Of homes for aged and orphans, you're aware.

This Board, you see, is not *deep*, its *long*;
Added to the rest it makes them strong.
In all kinds of work the women are
Sending a helping hand near and far.
Out in the west a people are to-day
Whose lands we took and them drove away.
The Warm Springs Indians are in charge
this of Board.
Now, do you think that we can afford
To do without the Women's Board?

Now all united our Boards they stand,
Names are hidden while their labor grand
Is spreading the gospel far and wide,
So, let all in unity abide
In our United Presbyterian church.

Sing Psalm 133.

SUGGESTIONS.—First, materials needed—Six boards 1 ft. square by 1 in. thick, made to fit together like an extension table; and a board 6 ft. long, 1 ft. wide and ½ in. thick. The name of the board may be written or printed on one side and the illustration be on the other side. The illustration should be shown first; then the board may be turned at the end of the verse relating to it.

Second—Illustrate the Punjab with five glasses of water and Egypt with a pyramid. A piece of iron chain will illustrate Freedmen's Board; a pocket book, the Home Board; toy house and church, the Board of Church Extension; pictures of seminaries, the Board of Education; Bible Teacher, Christian Union Herald, etc., the Board of Publication; copy of Magazine for the verse following; and pictures of Indians, the Women's Board.

EDITORIAL.

The Annual Meeting.

The thirteenth annual meeting of the Women's General Missionary Society was fortunate in its place of entertainment. The city of Erie is openly built, with many beautiful lawns, and the air constantly freshened by breezes from the lake.

The church in which we assembled is not of modern structure, but of ample dimensions, in good repair, and possessing fine acoustic properties, an important consideration where a women's meeting is to be held.

The congregation, whose guests we were, has a remarkable history, a part of which is briefly told by two marble tablets which hang back of the pulpit. It

was organized in 1811, and Dr. Reid was called as pastor. He served in this capacity till he was called up higher in 1845. In 1846 Dr. Pressly was called to fill the vacancy. His labors here ended only with his death in 1874? In 1876 Dr. J. C. Wilson, the present pastor, son of the revered Dr. Samuel Wilson, was installed. It was a pleasure to note the loving esteem in which he and his family are held by his people.

The precious memory of Dr. John T. Pressly was revived by many tender associations. We were meeting in the church of which his son was pastor for nearly thirty years. A daughter, Miss Malinda Pressly, was one of our esteemed vice-presidents. His grandaughters did much to make our stay pleasant, and one of them had charge of the Junior exercise the last evening.

To the officers and executive committee much credit was due for the excellent programme and other arrangements. They had profited by the experience of former meetings, and had made a decided advance. Less time was given to papers and ample time allowed for business. As a consequence there was an absence of the restlessness sometimes observed at former meetings during the devotional exercises, lest some item of important business be rushed through without due consideration. There was opportunity for full discussion on every matter brought before the meeting. To the arrangement of programme and the president's tact were due the fact that there seemed to be no haste and no lagging. The meeting was characterized with energy and zeal, and there seemed to be a fixed determination on the part of every delegate that nothing should escape her notice, and that she would carry home just as much as she could. There seemed to be more independence of thought and and freedom of expression than we had noted at any former meeting; and there is reason to believe that this will develop as the years go on. There was earnest discussion called forth by differences of opinion as matters were viewed from different standpoints.

The fact that there was a surplus in the treasury of the Women's Board and in the treasury of the Missionary Magazine called forth some criticism and questioning. One lady arose and said she believed the whole trouble was that we had been so in the habit of having every church treasury come up with a deficit that it did not seem right any other way, and it was going to take us some time to get accustomed to the new order of things.

The foreign missionaries present were Rev. G. W. Morrison and wife, and Miss McCahan, of India; Mrs. Adella Brown Ashenhurst, of Egypt, and Miss M. J. McKown, late of the Egyptian mission. Miss Josie Martin, daughter of Dr. Martin, of India, and now under appointment to that land, was presented. Mr. Morrison made a strong and touching appeal for more workers, especially at Rawal Pindi. Mrs. Ashenhurst spoke of their work on the Nile. Miss Mc Kown drew from an experience of thirty years in mission work, and compared the Egypt of her early labors with the Egypt of to-day, which showed great changes as a result of the work done. She also spoke of the requirements of missionary candidates in a clear and helpful way. She made a deep impression on all the members as she moved about with her attendant. Being totally blind and able to hear but little, she said she got very little out of the exercises, but that she did not go to get but to give what she could. Her efforts were greatly appreciated.

The reports of the secretaries of the Women's Board were full and interesting and showed an advance in all directions,

and an increase of ten thousand dollars in the receipts. When we consider this, in connection with the financial depression, we can say, "What hath God wrought!" We hope to speak of this report more fully next month.

At the closing hour Drs. Wilson and Balph were presented and gave words of appreciation and encouragement. A prayer service was held, in which many participated, and the presence of the spirit was manifest. It was good to be there.

May every member of every local society do what "she can" for the upbuilding of the Redeemer's kingdom, and may the time soon come when "his dominion shall extend from sea to sea and from the river to the very ends of the earth."

Convention Brevities.

Two hundred delegates were present, representing different localities and all the departments of work, women whose self denial and zeal for the cause they loved had made it possible for them to be at the meeting. Mrs. Arney Biddle, Jersey City, 1st vice President, presided at the opening service. Miss Pollock cordially and kindly welcomed the guests, saying the obstacles in the way had been fully considered before the invitation to meet in Erie was extended. Owing to their isolated condition from the church in general, they were willing to minister in "carnal things," hoping to receive great benefit in return. Mrs. Biddle responded in behalf of officers and delegates; Mrs. Adella Ashenhurst, in behalf of foreign missionaries; and Miss Minnie Speer, of Chicago, in behalf of home missionaries. A reception was given in the lecture-room of the church and a light luncheon served. The social hour was pleasant and enjoyable. This gathering was called the "New Women's Convention," as the subject of the president's address was the New Woman, which has been published and no doubt read by many.

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Mrs. Vincent, in speaking of the benefits of tithe paying, gave practical illustrations that had come under her own observation; one, of a young lady who had promised to give the one-tenth to the Lord. On receiving ten dollars from her father to buy a new dress, this sum being barely enough, she laid aside one dollar for the tithe. When she arrived at the store, the piece of goods she had selected had been reduced in price so that her nine dollars bought as much as she had expected the ten dollars to do. She gave several other practical illustrations and closed by saying, "Has not the Lord promised that if we give the one-tenth to Him the remaining nine-tenths will bring us greater temporal blessings than the ten-tenths would have done?"

***

In the discussion on tithing and proportionate giving, it was the judgment of the delegates that every woman should pay her share or proportion to the quota and to the support of her own church first. Her first duty is as a member of the church, then as a member of the missionary society.

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One member said that tithing meant system and the keeping of correct accounts, which is always profitable.

***

The temperance resolution was very strong and as our president said, is on each member of the convention.

***

In the discussion of the Literature secretary's report it was shown that our catalogue is the equal if not the superior in quality and price of that of any other denomination, and another most important item is the number of leaflets written by the women of our own church in the past year. We hope all will procure catalogues as they are free, study carefully, and order liberally.

***

A very important and instructive pamphlet is, Information and Useful Hints for Missionary Societies, prepared by the Women's Board. This has the greatest amount of information in the smallest possible space. The convention urged every woman to procure this and study carefully. If she does so she will be familiar with all parts of our work.

One step forward in Junior work is the arrangement made by the Women's Board and General Committee of O. Y. P. C. U., allowing Junior missionary societies to send delegates to Omaha. Let all these forces join shoulder to shoulder and obey the command, "Forward, march!" against their common foe, the force of the evil one.

***

The publication of a Junior missionary magazine was approved by the convention. We, the older, will gladly welcome the "little sister," and for her ask your sympathy and support.

***

1897 will be the tenth Thank-offering, and it is the earnest desire of the Thank-offering secretary that this be the year of jubilee. The effort will be made to have the Thank-offering amount to $75,000, and it can be done if each member of our Woman's Missionary society will take a Thank-offering box and put in it one cent each day this year.

***

A Methodist lady sent to the convention platform a jardiniere of superb jaquimenot roses. She said she had received much and was glad to give a little. The perfume of the roses was surpassed only by that of the lovely act breathing of Christian love.

***

In discussing the Freedmen secretary's report the convention was much puzzled to know what a scooter was. Many and varied were the guesses, from a wheel-barrow to a road-scraper. As the price paid was only twenty cents, none of these would fit. So the mystery remains unsolved; can any one tell what a scooter is?

***

There was quite a discussion of mule versus horse, during the consideration of the interests of the Freedmen's industrial farm. It was decided in favor of the mule, as he works harder and eats less.

***

The report of the Training School Committee was received with interest, the school at Xenia showing an attendence of thirteen.

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It may be of interest to those who were not present, to read the menu of the convention luncheons, which were simply, daintily and beautifully served:

WEDNESDAY

Fish Turbot Potatoe Croquettes
Veal Loaf
Brown and White Bread
Jelly
Olives and Pickles
Ice Cream and Cake
Coffee

THURSDAY

Cream Chicken French Potatoes
Lettuce Salad
Brown and White Bread
Olives and Pickles
Ice Cream and Cake
Coffee

We are indebted to the Literature committee of the missionary society of the Lutheran church for a copy of "The Missionary Mosaic No. 2." This attractive booklet has been referred to before in our columns by our Junior secretary. It opens with words of help to leaders of Junior societies, and contains dialogues, exercises and recitations. Between its lids are to be found many of the pieces which have most impressed us in our extensive reading of missionary exchanges. Copies can be had by addressing General Literature Committee, W. H. & F. M. S., 2319 Maryland Ave., Baltimore, Md.

Mrs. N. Wylie Stevenson, the Junior secretary, requests us to announce that the song for Little Light Bearers, specially prepared for the Junior exercise of the last evening of the convention, can be had at five cents a copy by applying to Mr. A. B. Morton, Ingram, Pa. Others will be supplied by the Junior secretary.

Just as we go to press we have received from Dr. W. W. Barr, of the Foreign Board, proof sheets of the Foreign Mission Report. We regret that it is too late to make note of it in this number.

The following invitation was received:

"MRS. S. E. JOHNSON, M. D.
presents her compliments to
Mrs. Hutchison and the Editorial Committee
and requests the pleasure of their presence
on the occasion of the opening of
THE GOOD SAMARITAN HOSPITAL,
on Wednesday, the 8th of April, at 5 p. m.
J. G. Silcock. Esq., C. S. will preside."

We were prevented from accepting the above by circumstances that conflicted fatally with our desire to do so, inasmuch as the hospital is located in Jhelum, India. Doubtless Mr. Silcock presided with a dignity worthy of the occasion and the affair passed off pleasantly. We congratulate Dr. Johnson on the successful conclusion of her unceasing efforts in behalf of this beneficient institution.

Orders for pictures of the Erie convention may be sent to Roberts, photographer, Peach street, Erie, Pa. Price of picture, including postage, 25 cents.

Echoes from Annual Report of the Thank-offering Secretary at Erie, Pa.

PLANS FOR THE COMING YEAR.

Great as has been the growth of our "Thank-offering Tree," which is of God's own planting, we, who tend it are not yet fully satisfied with its attainments. Nor will we be until that glad day when its roots shall take fast hold upon every hearthstone in our denomination; when its branches shall stretch forth to shield every home from the scorching, withering rays of indifference, selfishness and ingratitude, and when its spiritual, health-giving properties shall reach every sin-sick soul within its reach.

And who, you ask, are to bring about such a glorious day? We answer, *you*! and *you*! and *you*! By gaining the help of your pastor, your presbyterial, your societies, your congregations, your families, yea, even your little ones, the work will speedily be accomplished.

One year hence, in 1897, our Thank-offering tree will be ten years old. Let us begin even at this early day to prepare for a birthday banquet.

On its tenth birthday can we not present to the Lord of the harvest an offering of fruit that will represent every individual member of our various churches? The question should not be: "*can* we do it?" but "*will* we do it?" *We can if we will.* Let us no longer talk in our homes and congregations, as in the past, of the "*Women's* Thank-offering," but let us begin *at once* to *think* and *talk* and *plan* and *pray*, and *work* for a "*Church's* Thank-offering."

In our denomination we at present enroll a membership of 117,766. Were we to put on our arithmetical glasses and estimate for you the amount of fruit coin we could place before the Lord, if each member would average one penny a day at the ingathering of 1897, the sum would startle you, and you might well exclaim—"Our faith can not grasp it!"

By all the workers in the church keeping close step together in carrying out well planned efforts, and through the generous distribution of suitable literature, is it not possible to prepare all our congregations for welcoming into their homes this year, our penny a day "blessing boxes," those silent but constant reminders of God's goodness and love?

To accomplish this will require faithful, persevering efforts, and it may be hard work for many. But if undertaken in the strength of Him who enables the "little one to become a thousand" "a small one to become mighty" and the "faith as a grain of mustard seed to remove mountains"—great things will result. The bugle note sent forth from our Women's Board for 1897 is "a Thank-offering box in every home and every inmate thereof a giver." Let this be echoed and re-echoed throughout our church until it shall resound from State to State, from church to church, and from home to hamlet; until every ear shall hear and every heart shall respond, "Yea! Lord! what wilt Thou have me do in this offering?"

The Latest and Best Dish Washer Out.

The new Mound City Dish Washer, of St. Louis, Mo., that is being placed in the market is, no doubt, the best Dish Washer sold. It operates on truly scientific principles, viz: Displacement of

water by automatic reaction and duplex motion, and is so simple that a child can operate it. It performs its work to perfection, and makes one of the most disagreeable features of house keeping, (that is washing dishes,) a pleasure. It prevents the chipping and breaking of dishes, and keeps the hands from being reddened and chapped by immersing them in the hot water, the old way of washing dishes. It's a time saver, money saver and dish protector. Its name should be a household word and dear to every American heart. It is being sold in every State and Territory in this country, and every mail brings words of praise to the Mound City Dish-Washer Co., of St. Louis, Mo.

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

JUNE.—Incidents of Mission Work and Lessons to be drawn from them.
JULY.—Temperance, Its relation to Mission Work.
AUGUST.—The School as a Missionary Force.
SEPTEMBER.—Advance in our Foreign Work in the Past Year.
OCTOBER.—Advance in our Home Work in the Past Year.
NOVEMBER.—Work Among the Freedmen and Indians.
DECEMBER.—A Century of Missionary Effort.

Program for June.

SUBJECT.—*Temperance—Its relation to mission work.*

"More appalling than any one thing that opposes the Kingdom of Christ, is the omnipotence, in this land, of the *Satanic Confederacy* of the liquor traffic. It is the one foe that conspires openly against all religion, and all law, except the 'law of sin and death.'..... 'This gigantic confederacy against God and virtue before which political parties crouch and quail and bend the knee, has its home and foreign missions too. It is the first on every missionary field and is laying its foundations for future empire as well as we."—Extracts from leaflet, "*Motive Power in Home Missions.*"

Praise and devotions, arranged by leader.

Scripture selections, to be read successively with short pertinent remarks by each reader.—Prov. 23: 29 and 30; Prov. 20: 1; Prov. 23: 31 and 32; Jeremiah 35: 5, 6 and 8; Hab. 2: 15.

Three five minute talks or papers.

First subject.—"Send us more gospel and less rum," an African chief's message to England.

Second subject.—Demoralization in India through drink and opium.

Third subject.—The legalized liquor traffic a deadly foe to mission work in the Home Land.

Business. Roll call.

"When Joseph Thompson, the explorer in Central Africa, saw negroes staggering about rum drunk, he asked, 'Is this the way to teach Africa to stretch out her arms to God?'"

"No wonder a process of demoralization goes on in India through drink sent from England. There passed through Medina *in one week*, as shown from the postal daily returns in Liverpool, 900,000 cases of gin, 24,000 bottles of rum, 30,000 cases of brandy, 28,000 cases of Irish whiskey, 800,000 demijohns of rum, 36,000 barrels of rum, 30,000 of Old Tom, 15,000 barrels of absinthe, 40,000 cases of vermouth, and yet we send missionaries to elevate and save this same people."—*Miss. Review.*

"Commerce has gone with and sometimes in advance of christianity, and taught nations of practical abstainers the Anglo-Saxon vice of strong drink, and for purposes of gain has pushed the opium and drink traffic with an indifference to the bodily and spiritual ruin of their victims which seems positively fiendish. In view of these facts it is not surprising that rum cursed Africa and opium cursed India and China, not discriminating between christianity and commerce, for both are represented by white men wearing European dress, should, in the bitterness of their souls, cry out to us, 'Is this your Jesus way? Then I want none of it.'"—*From address of welcome to Lady Henry Somerset by Mrs. Jos. Cook at meeting of Woman's Board of Missions in Boston.*

MRS. R. S. FINLEY.

REPORTS, Etc.

Report of Board for May.

The usual devotional exercises were observed at the regular monthly meeting, Tuesday, May 5. The annual reports of the Home, Freedmen and Recording secretaries were read and approved. The treasurer's annual report was of such a gratifying nature the members of the Board asked Mrs. Campbell to offer a thanks-giving prayer to God

for such a signal blessing on the work entrusted to our care.

Mrs. A. P. Burchfield was elected principal delegate and Mrs. Robert Russell, alternate, to attend the convention of the International Union of Women's Presbyterian missionary societies to be held in Glasgow, Scotland, in June.

The Junior secretary read the report of the committee on revision of the Junior missionary constitution. Adopted, with the recommendation of the committee as to amendments. R. R. secretary reported concerning the business of receiving rates for the convention.

Average attendance during the year, 14. The terms of office of Mrs. M. M. Patterson, Mrs. N. Wylie Stevenson, Mrs. W. J. Reid, Miss E. J. Sloan, Dr. C. Jane, Vincent, expire with the convention of 1896.

MARY W. PORTER, Sec'y.

Mrs. Margaret Hosack.

The Ladies' Missionary Society of the Second United Presbyterian church of Mercer, Pa., adopted the following resolutions on the death of Mrs. Margaret Hosack, who entered into rest April 16, 1896.

God having called home to Himself our dear sister and co-worker, in submission to the Divine will we place on record the sense of our loss in the death of one of the oldest and most worthy members of our society.

While we mourn for her, we are comforted by the memory of her beautiful and unselfish life. Her lovely Christian character, her interest in our society, her zeal for the Master's cause, and her sense of duty in the home and church endeared her to all who knew her.

We commend the dear ones who are left so lonely to Him who said, "I will not leave you comfortless."

Mrs. A. M. LINDSEY.
Mrs. W. J. MCKEAN,
Mrs. JNO. I. GORDON,
} COM.

Mrs. Sarah A. Shaw.

In the death of Mrs. Sarah A. Shaw the Women's Missionary Society of Bellevue, Pa., has lost one of the organizers of the missionary society in this place, and to her memory we offer this tribute of love and respect.

Mrs. Shaw was gifted with a rare and decided Christian character, being always firm in duty, fearless in denouncing wrong, true to the standards and work of the church, and faithful in the training of her own household. She was, we believe, one of the Lord's dear ones. By her removal we have lost a kind and loving friend, whose counsels were wise and true, whose heart was with us, her hand ever ready to help and her home always open with a hearty welcome.

Our hearts have been made sad, but her influence still lives. For we trust we may be led to imitate those graces which were so prominent in her life, and also to a renewed consecration to the great work of extending Christ's kingdom throughout the whole earth.

Mrs. W. W. LAWRENCE,
Mrs. N. W. SHAFER,
Mrs. J. S. HAMILTON,
Mrs. A. S. MILLER,
Committee.

Mrs. Mary Murch.

The Women's Missionary Society of the United Presbyterian church of Findlay, O., would offer the following tribute of love to the memory of Mrs. Mary Murch, who died Dec. 22, 1895:

It has pleased our Heavenly Father to call from our society our beloved sister and co-laborer in the Master's work, who by her lovely Christian character and tender sympathy had won the love of all who knew her. After speaking in the young people's meeting of Christ's wonderful love, she was suddenly called without a moment's warning.

In her death we have lost an honored member, one to whom we looked for counsel and on whom we depended. Although advanced in years, she was a most faithful and active member, and an inspiration to us all. Her life was a blessing to us, and her death an admonition. We deeply feel our loss, but her influence lingers with us as a precious memory. We tender our sympathy to the bereaved ones and commend them to the loving Saviour whom she loved and served.

COMMITTEE.

Mrs. Rev. J. A. Shaw.

A tribute of respect to the memory of Mrs. Rev. J. A. Shaw, of Newark, N. J., by the Presbyterial Missionary Society of New York:

Mrs. Shaw was one whose personal influence was felt in every phase of life in which she was placed. Not words, but works, weighed her worth to the home, the church, the social circle; and in this order her love reached out. One had to travel from the outermost back to the innermost to know the richness of her heart. So intense was her nature that all she had gained of culture, grace and God streamed out through these enlarging spheres, so that those who knew her only through any *one* of these might imagine her entire interest centered in this one.

We miss her kindly smile, her earnest voice, but are not robbed of sweetest memories and abiding affections. May we live as our loved sister, who, having put her trust in God through life, enjoyed the sweet experience of his sustaining grace at life's close. We extend our heartfelt sympathy to the bereaved husband and loved ones.

Mrs. T. C. MCKELVEY,
Miss M. J. BLAIR,
} COM.

Oregon Presbytery.

The W. M. S. of the presbytery of Oregon held its annual meeting in the 1st church, Portland, April 8. These presbyterial meetings, held away out here in this remote corner of the vineyard, have heretofore been considered of too little importance to be reported in our church papers. We have been waiting, hoping to grow larger before presenting ourselves. We were assuming proportions a few years ago, and were beginning to feel the importance and inspiration of members, when the Spokane branch of our society was lopped off. This we regretted exceedingly, but were forced to recognize the wisdom in the formation of the new presbytery, because of the long distance and expense of travel.

We bade our branch God speed, and took a new hold on the work, and were again rejoicing in added members, when the Washington branch suddenly concluded that it was fully grown and needed no longer our protecting care, and before we could take in the situation, they had organized a presbyterial of their own. While rejoicing over their growth and independence, we sincerely regret that our presbyterial is again reduced to five societies—of little importance as regards numbers, but strong in faith and earnest in purpose.

At this annual meeting sixteen delegates were present. The statistical report showed a membership of 111, and the total amount of money raised $243. After the business session a most excellent

program was rendered, which occupied the afternoon and evening.

A report of the Women's General meeting was sent by our delegate Miss Ina L. Robertson, and the reading of it brought us in touch with the important questions which came up for discussion before that body.

Miss Black, of the Warm Springs Mission, read a most excellent and forceful paper entitled, "Some of the Essential Factors in Successful Christian Work."

A paper, by Miss Laura Tate, of Portland, on "The Duties and Privileges of the Women of Our Church," was a practical and suggestive setting forth of the many ways in which women may use the talents the Master has entrusted to them.

Mrs. Speer, of our Indian Mission, read a paper on the "Discouragements and Encouragements in the Indian Mission Work." The environments of the Indians were noted as the greatest cause for discouragement, and their reverence and regular attendance on divine service one of the chief encouragements. This careful presentation of facts will serve to awaken an interest in, and a sympathy for, the Indians not felt heretofore by our people.

The Thank-offering service conducted by Mrs. H. F. Wallace was very impressive. An offering of $74.96 was deposited by the delegates from the several societies.

The evening service was largely given over to the Annual Missionary sermon, delivered by Rev. G. W. Henderson, of Oakville; subject, "The Holy Spirit in Service." The discourse was very helpful.

A paper written by Miss Mary J. Campbell, of our India Mission, was read. It set forth the needs of that distant field and made an earnest appeal for more means and new workers.

The exercises closed with a touching recitation by a lovely little girl from the 1st church. Portland.

Notwithstanding the fact that there was only a corporals guard of us, we went home feeling that our meeting had been both inspiring and profitable. HENRIETTA BROWN, Secretary.

Chillicothe Presbytery.

The Women's Missionary Society of Chillicothe, met in annual session at Unity, March 26, 1896. The day was unfavorable, but the missionary spirit was shown to great advantage by the number present.

The retiring president, Mrs. Pearl Downing, of Cherry Fork, led the opening devotional exercises. The society was cordially welcomed by Mrs. Lawrence, of Unity. In the absence of Mrs. Alfred Blair, of Tranquillity, the response written by her was read by Miss Myrta McClure, of the same place.

We have in our presbytery four societies. Delegates from each society were present and responded to roll call by a verse of scripture. The minutes of last meeting were then read, also reports from local societies, showing that much interest has been taken in each society during the past year.

A Bible reading on "Tithing," prepared by Mrs. McQuiston, of Cherry Fork, and read by Miss Maud Maxwell, was both interesting and instructive. After prayer by Rev. J. A. C. McQuiston, the society adjourned for dinner.

1 p. m.—The praise service was conducted by Miss Sallie McSurley, of Unity. A conference was then held on the subject, "How to Interest the Uninterested;" opened by Mrs. Bradford, of Tranquillity, followed by one member of each society represented. 1st, How to interest the uninterested in mission work, Mrs. Mercer, of Unity; 2nd, A paper on how to interest the uninterested in the monthly meeting, written by Mrs. John Platter, of Peebles, and read by Miss Ines Rees, of the same place; 3rd, How to interest the uninterested in congregational work, by Mrs. A. A. Thompson, of Cherry Fork; 4th, How to interest the uninterested in giving, by Mrs. R. P. Finley, of Tranquillity. Recitation, "Send the Gospel Faster," Miss Ollie McCreight, of Unity. Miss Ines Rees, of Peebles, gave a select reading on "Everyone Wanted." One of the most interesting parts of the program was an address by Rev. Lawrence, of Unity; subject, "Woman." This address was full of enthusiasm, and should encourage us to go forward and labor more earnestly and faithfully, with hearts filled with love for Christ and the work he has for us to do.

The election of officers resulted as follows: President, Mrs. Bradford, Tranquillity; 1st Vice-President, Mrs. Lawrence, Unity; 2nd Vice-President, Mrs. M. A. Patton, Unity; Rec. Secretary, Miss Ines Rees, Peebles; Cor. Secretary, Miss Myrta McClure, Tranquillity; Treasurer, Mrs. O. B. Kirkpatrick, Cherry Fork. The society adjourned after a closing prayer by Rev. Lawrence.

MRS. LALA A. BLAIR, Cor. Secretary.

Keokuk Presbytery.

The Ladies' Missionary Society of Keokuk presbytery met in Brighton, Iowa, March 31st, at 1:30 p. m. and held four sessions. The local societies, eighteen in number, were all represented except one. Our presbyterial has six organizations of Willing Workers and Helping Hand circles. The contributions last year amounted to $935.25 for missions, and $536.20 for home purposes.

There were four interesting conferences during the convention. The first, "The Importance of Recognizing the Holy Spirit in Our Christian Work," brought out the utter insufficiency of human efforts and our continual need of depending on the Spirit for guidance. This was followed by the subject, "Self Denial," which centered on the thought, "Self denial meant complete consecration."

During the evening session the subject, "The need of every congregation having a missionary society," was discussed. Some of the needs presented were, Spiritual Advancement, Concentration of work, an Object for which to work, and Intellectual Advancement. During this session Rev. Wilson gave an address on mission work.

Wednesday morning session was devoted to business. The appointment of delegates to the General Convention was referred to a committee. In the afternoon the conference, "The Relation of Senior and Junior Societies," showed the relation to be the same as that of parent and child. If I would have my child interested in any cause, I must first show myself interested in the same cause. If we would have our Juniors interested in mission work the Seniors must be interested in a similar work. The prevailing expression at the close of this convention was, "We have gained much spiritual good by being here.

Our next meeting will be in Burlington, Iowa, in March, 1897. The following officers were elected: President, Mrs. Laughead, 1st Washington; Vice-President, Mrs. Montieth, Birmingham; Treasurer, Mrs. Welsh, Ainsworth; Cor. Sec., Miss Mary Johnson, 2nd Washington; Sec. Jun. Work, Mrs. Logan, 1st Washington: Rec. Sec., Ella Montgomery, Living Lake. E. M.

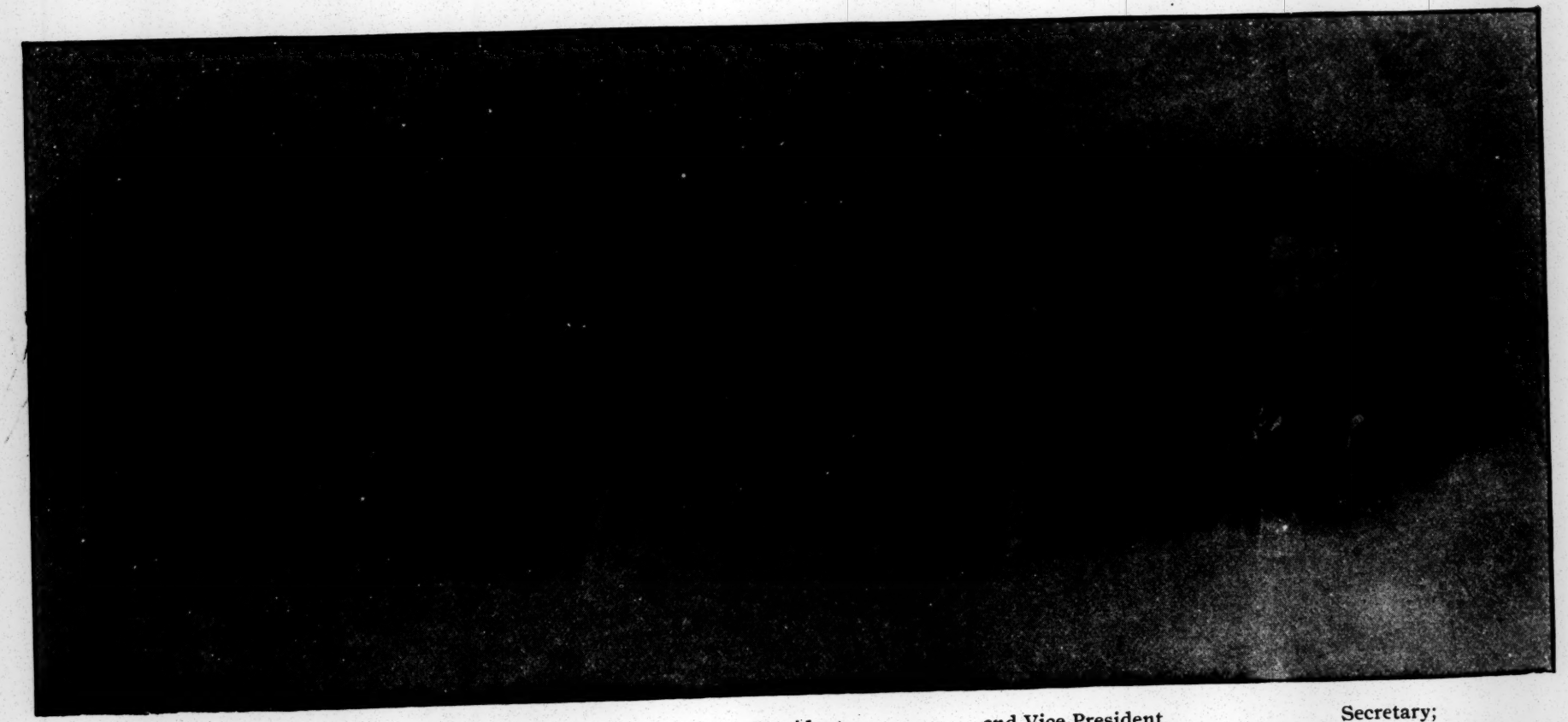
Notice.

It is desired that money be sent by draft, post-office or express order, or by registered letters which may be done at our risk. Postage stamps can be sent for fractional parts of a dollar and *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere, and be in solid blocks.

Resolutions published at rate of one cent a word.

In renewing please use same first name or initials.

All moneys for subscription, and all letters pertaining to business of same should be sent to Mrs. S. M. Kelso, Treaser, Xenia, O.



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1st Vice President,
MRS. ARNEY S. BIDDLE.

President,
MRS. JEAN S. SANDS.

2nd Vice President,
MISS M. M. PRESSLY.

Secretary;
MRS. MARY W. PORTER.

Officers of the Thirteenth Annual Meeting W. G. M. S.